"The same motives which you have to eliminate DANGEROUS publications should prompt you to exercise your zeal in the diffusion of SOUND literature."—Cardinal Gibbons.

OUR SUNDAY VISITOR

A NATIONAL CATHOLIC WEEKLY

More than 1,000,000 people will read this issue of our paper. Thousands pass it on after reading it.

Volume III. "TO BE PRACTICAL and TO DO GOOD"—Our Motto HUNTINGTON, INDIANA, NOVEMBER 8, 1914. PRICE ONE CENT (50 CENTS THE YEAR) Number [illegible]

A Short Instruction on the Holy Bible

By Rev. J. S. Vaughan.

SPECIAL PURPOSE OF THE OLD TESTAMENT.

The Bible is by far the most remarkable book in the world, and full of the deepest interest to men of all kinds. It is of interest to the antiquary, to the historian, to the man of letters. Even as a literary composition it possesses very considerable merit. The language is often extremely beautiful and the thoughts exalted and sublime. Indeed, the poetry, the eloquence, and the force and dignity of expression, occasionally to be met with in some of the books, have never been surpassed, we might perhaps say, never even approached.

Yet, it is not any one of these things, nor is it even all of them together, that invests the Bible with its special charm and altogether unique value. The Hebrew Scriptures were written and inspired for a far loftier and more important purpose, and that was to call attention to and to foreshadow the mystery of the Incarnation of the Son of God, the Redeemer of mankind; to point out His advent, and to bear witness to Him, as the Savior of our fallen and sinful race.

Nothing has ever happened or ever will happen in this world more startling in itself, or more closely bound up with the personal welfare of each one of us, or more wide-reaching in its general consequences, than the coming of God, the Eternal and the Infinite, into this world, in the form of man. It is an event absolutely unique, and without a parallel, and one upon which the supernatural and eternal interests of the entire race are centered.

Now the Old Testament was written for the express purpose of preparing men for His coming. We do not affirm that to have been the sole purpose, but we maintain that it was the main purpose, the chief object and aim of the book, when considered as a whole. Its special function was to point to a Redeemer; to describe Him, in broad general outlines; yes, but also with such accuracy and with such precision and with such minuteness of detail that all, familiar with the sacred writings, should be able to recognize Him at once when, at last, in the fulness of time, He should actually appear.

The types, the figures, and foreshadows of the Redeemer, which are found running like seams of gold throughout the whole rock of the Bible, from beginning to end, are remarkable enough to arrest the attention and to excite the wonder of even the most careless reader. If we take, for instance, such types as Noah, Melchisedek, Abraham, Isaac, Joseph, Moses, Aaron, Joshua, Samson, David and Solomon, and others, we shall find that each of them, in some exceedingly remarkable respects, typifies Jesus Christ, and foreshadows His life and His actions. Each impersonates Him and represents Him under one or another aspect, and in a manner which clearly indicates a Providence which "reacheth from end to end mightily and ordereth all things sweetly" (Wisd. viii, 1), and a Divine shaping and disposing of the world's history with that special purpose in view. This point would need a treatise to itself, but we have time only to refer to it, as we wish to direct the attention of the reader to what is yet more singular and yet more important, and that is to the descriptions of the Person of Christ, and to the account of His Life, of His Passion, of His Death, and burial, and Resurrection, told—be good enough to observe—not by contemporaries—not by observers of His own day and country, who might make shrewd guesses, based on personal observation, and on the general trend of events, much as the weather-wise may foretell a storm, or a drought, but told and committed to writing hundreds and hundreds of years before there were any natural signs or symptoms of His being born into this world at all.

(To be continued)

Every Week Brings a New Endorsement

[illegible] during which [illegible] educator or other man in high position does not publicly endorse the Catholic principle in education. Such persons condemn the system which leaves God out far more than any Catholic priest or prelate has ever done, yet no accusation of unloyalty to country is charged against them. Two weeks ago, Rev. Wilbur F. Crafts, Superintendent of the International Reform Bureau at Washington, spoke before the Presbyterian Ministers' Association, of Philadelphia, and expressed himself as follows:

"The sad results of the lack of moral training have been only too truly realized in the growth of indifference and lack of morals and in the general drifting away from religion of even the young people of the day. The mistake of educating children without the inculcation of religious thought has proved a sad mistake in the community, and the real results are only now being realized in the moral calibre of the young generation."

Mr. Crafts strongly advocated the introduction of some method of religious training as the one hope of the moral integrity of the country. "The young have now more than ever before temptations about them on every side, and are attracted indiscriminately to all kinds of cheap theatres and other objectionable entertainments, which they greedily devour, in the absence of a sense of moral decency. With no religious code to guide or protect them, the young are dangerously exposed to all sorts of evil, as was manifested by the various reform bureaus of the country."

Dr. Crafts suggested that something be done, and done at once, to bring about religious training in the schools. There had been much contention, he said, regarding the introduction of the Scriptures into the public schools, but he saw no other solution of the great problem. In the West, he said, there were several States that could put to shame the authorities in this part of the country. Realizing the danger of omitting religious instruction in the schools, the people of South Dakota, he said, had instituted a kind of parochial school system, by which the children of the public schools on certain days were given time to attend religious instruction in the churches of their respective denominations, and credited with the marks they received for their attendance and application in that branch.

About the same time (October 22, 1914) Professor Horton, of Williams College, said in an address at Berkshire, Mass.:

"Religion will again have to be taught in schools. The need of the times calls for it."

The Associated Press carried the following piece of news about the same time the above utterances were reported:

"Public school laxity is to blame for a large percentage of the crime in this country," speakers declare today before the convention of the American Prison Association, held at St. Paul, Minn., October 5th.

"It is a statistical fact that ninety per cent of juvenile offenders begin delinquency in the schools," said D. C. Peyton, Superintendent of the Jeffersonville, Ind., Reformatory.

The central function of public schools, asserted Mr. Peyton, is to mold the characters of the pupils and prepare them for honorable futures.

On Monday night at the Plum Street Temple, Rabbi Louis Grossman delivered a sermon, in the course of which he declared that "nowhere, all along the line of education, is any provision made for the morality of the child. We do nothing to develop its character. Without moral education, all education is a fragment."

One Reason in Favor of Clerical Celibacy

CATHOLICS ARE SAVED THIS EXPENSE; SO WERE THE EARLY CHRISTIANS.

Washington, October 27.—Many bishops and high officials of the Methodist Episcopal church met here today for a three-day conference to plan raising $5,000,000 from the eastern conference for the support of aged widows and children of deceased pastors. Addresses were made by Speaker Clark and about fifteen bishops in behalf of the campaign. Men familiar with work from the Protestant Episcopal, Presbyterian, Northern and Southern Baptist, and Congregational churches, and Methodist Episcopal Church South told of the manner in which they take care of retired ministers.

WILL THIS SATISFY THE BIGOTS?

THE K. OF C. HAND THEIR COMPLETE RITUAL TO MASONS FOR PERUSAL.

"We hereby certify that by authority of the highest officer of the Knights of Columbus in the State of California, who acted under instructions from the supreme officers of the order in the United States, we were furnished a complete copy of all the work, ceremonies and pledges used by the order, and that we carefully read, discussed and examined the same. We found that while the order is in a sense a secret association, it is not an oath-bound organization and that its ceremonies are comprised in four degrees, which are intended to teach and inculcate principles that lie at the foundation of every great religion and every free state. Our examination of these ceremonials and obligations was made primarily for the purpose of ascertaining whether or not a certain alleged oath of the Knights of Columbus which has been printed and widely circulated was in fact used by the order, and whether, if it was not used, any oath, obligation or pledge was used which was or would be offensive to Protestants or Masons, or those who are engaged in circulating a document of peculiar viciousness and wickedness. We find that neither the alleged oath nor any oath or pledge bearing the remotest resemblance thereto in matter, manner, spirit or purpose is used or forms a part of the ceremonies of any degree of the Knights of Columbus. The alleged oath is scurrilous, wicked and libelous and must be the invention of an impious and venomous mind. We find that the Order of Knights of Columbus, as shown by its rituals, is dedicated to the Catholic religion, charity and patriotism. There is no propaganda proposed or taught against Protestants or Masons or persons not of Catholic faith. Indeed, Protestants and Masons are not referred to directly or indirectly in the ceremonials and pledges. The ceremonial of the order teaches a high and noble patriotism, instills a love of country, inculcates a reverence for law and order, urges the conscientious and unselfish performance of civic duty and holds up the constitution of our country as the richest and most precious possession of a knight of the order. We can find nothing in the entire ceremonials of the order that to our minds could be objected to by any person.

"MOTLEY HEWES FLINT, 33d Degree Past Grand Master of Masons of California.
"DANA REID WELLER, 32d Degree Past Grand Master of Masons of California.
"WM. RHODES HERVEY, 33d Degree Past Grand Master and Master Scottish Rite Lodge.
"SAMUEL E. BURKE, 32d Degree Past Master and Inspector of Masonic District."

Big New York Editors Pay Their Respects to the Bigots

RELIGIOUS BIGOTRY IN THE CAMPAIGN.

The New York Times, October 23, 1914.

Opposition to a candidate for political office on the ground of his religion is one of those unaccountable survivals from the Know Nothing days that always excites the wonder as well as the disgust of fair-minded men. In the present Governorship campaign there is some kind of organization or clique or agency working against Governor Glynn because he is a Catholic. Usually the persons who drag religion into politics in this way work in secret and very little is said about them or their tactics in the public prints. There is a natural disinclination to recognize the existence of such an abhorrent force. But since this creeping thing has here and there shown itself, not in this city, but up the state, it is better that it should be dragged into the light in all its scaly length and openly talked about.

The mixing of religion and politics seems to be a rural practice almost exclusively. In New York City nobody ever inquires into the religious faith of a candidate or gives any thought to the matter. Mayor Grace was a Catholic, Mayor Grant was a Catholic, Mayor Gilboy was a Catholic. But in no quarter was the fear entertained that they were going to subvert the Constitution and take the city over to Rome. Persons calling themselves the Guardians of Liberty have put before Governor Glynn a catechism evidently intended to determine to what extent, if to any extent, his religious convictions would influence him in the performance of his executive duties. Mr. Glynn's answer, given in his speech at Ogdensburg, ought to satisfy these Guardians that our liberties will not be in the slightest imperiled if he is elected Governor.

If the motives of this opposition to Governor Glynn were of a nature to be publicly avowed, if they had to do with considerations of public interest only, the Governor's responses would be entirely satisfactory and the opposition would end. It is not so. We are informed that in their dark subterranean channels up the state the workers in the cause of Liberty are very active. It is not the number of votes they will influence, but the meanness of their methods and the ignoble motive of their procedure that call for notice. It is the most despicable form of political campaigning. Republicans who happen to be Catholics will not vote for Governor Glynn because he is a Catholic, and certainly any Democrat who voted against him for that reason would show himself to be of poor stuff.

It covers the case to say that Mr. Glynn has been and will be a Constitutional Governor. Being that, he will give the Guardians of Liberty no cause for alarm. It is humiliating to have to make a protest against this kind of campaigning, for religious bigotry and prejudice are evidence of narrowness of mind. They are born of it. It would seem that the broadening influences of common school education and of American political life ought to have made an end of such things ages ago.

AN INFAMOUS ISSUE.

The World (N. Y.), October 22, 1914.

There is no more contemptibly un-American issue than the religious issue; but if it is to be raised at all, it is well that it should be raised publicly, as the anti-Catholic Guardians of Liberty have done in the questions they submitted to Governor Glynn relative to his attitude toward the public schools.

Just why certain anti-Catholic organizations regard themselves as the special custodian of the American public school system, we have never been able to understand; but even the most bigoted of them cannot find fault with the Governor's answer. The World has received many pamphlets charging that the Governor was in sympathy with an alleged propaganda to subsidize the parochial schools at the expense of the State Treasury, and a secret campaign was known to be in progress against him in many counties of the state. No evidence was offered in support of the charges, but evidence is never required when religious prejudice is dragged into politics.

The Guardians of Liberty whose categorical demands gave Governor Glynn an opportunity to state his position on the public school question rendered an unintentional service to liberty—political as well as religious. They enabled him to bring this issue into the open and meet it publicly. Whatever their motives, their conduct is infinitely preferable to that of the elements who have assailed the Governor in the dark because of his religious faith, and dodged the responsibility for their attacks by hiding in ambush.

In view of the Governor's answer at Ogdensburg, it is improbable that this issue will venture into the open again in this campaign, and its capacity for concealed evil is minimized as well.

New York American, October 22, 1914.

In private life Mr. Glynn is the editor of a vigorous and successful newspaper. Nothing will more certainly put a politician on record than his ownership of a newspaper, wherefore many prudent politicians who progress more by concealing their views than by proclaiming them are exceedingly averse to the possession of such property. But the Albany Times-Union, under Mr. Glynn's editorship, has been emphatically a political newspaper, discussing matters of interest and importance to the state and its people with the outspoken force characteristic of its editor.

It would really seem the commonsense plan for the persons who are now bombarding Governor Glynn with anonymous inquiries as to his views and circulating sinister inuendos through underground channels to seek evidence of what they charge in the columns of the paper which has been expressing his convictions for years before he became Governor.

That they will find nothing to suit their malicious purpose is certain. That is why they do not adopt this course, which is the one to suggest itself to any one who had raised the issue with honest, though mistaken, intent.

Congress Heard the Charge Refuted Sixty Years Ago

(Continued from last week.)

UNIVERSITY OF LOUVAIN.

The faculty of Divinity of Louvain, having been requested to give her opinion upon the questions above stated, does it with readiness,—but struck with astonishment that such questions should, at the end of this eighteenth century, be proposed to any learned body, by inhabitants of a Kingdom that glories in the talents and discernment of its natives. The faculty being assembled for the above purpose, it is agreed, with the unanimous assent of all voices, to answer the first and second queries absolutely in the negative.

The faculty does not think it incumbent upon her in this place to enter upon the proofs of her opinions, or to show how it is supported by passages in the Holy Scriptures, or the writings of antiquity. That has already been done by Bousset, De Marca, the two Barclays, Goldastus, the Pithaeuses, Argentre, Wildington, and his Majesty King James the First, in his dissertation against Bellarmine and Du Perron, and by many others, etc.

The faculty then proceeds to declare that the sovereign power of the State is in no wise (not even indirectly, as it is termed), subject to, or dependant upon, any other power, though it be a spiritual power, or even though it be instituted for eternal salvation, etc.

That no man, nor any assembly of men, however eminent in dignity and

(Continued on Page Four)

The More Rotten the Talks The Easier the Money

Ladora (Ia.) Ledger, October 22, 1914.

THE "PATRIOTS" DIVIDED.

When the Knights of Luther were first organized by Œdipus Laocoon Spurgeon, he had a man by the name of Bunker associated with him, and the two seemed to work in perfect harmony, until Spurgeon began to gain more notoriety than that of his friend Bunker, and the close relationship of the two soon terminated, perhaps from the fact that Spurgeon was a "martyr" and Bunker was not.

Then Bunker began to get busy. He announced himself as the "great high priest" of "patriotism," and in a mild way began to work against Spurgeon. He started a new "patriotic" publication, and at once began to organize "new patriotic" societies, and incidentally, had these same societies pay a per capita tax, and no doubt, he receives a majority thereof for being the high muck-a-to-lorum of the creature of his own great brain.

At the present time, just what constitutes TRUE PATRIOTISM is whether you believe the ranting of Bunk, or the ravings of Œdipus. Take your choice.

Thus dissentions are occuring in the ranks of the "patriot" army, that according to the gospel of their exponents is "to sweep Rome from the face of the earth."

Take your choice, ye "patriots," Bunk or Œdipus.

They both have the one honesty of purpose—GET THE MONEY WHILE THE GETTING IS GOOD.

Even now, the Menace, the Peril, the Liberator, the American Citizen, and a number of others of the polecat press, are bewailing the fact that there are nearly as many "publications" as there are local organizations of "patriots."

THE REVENUES DIMINISHING.

The multiplicity of "publications" makes the revenue of these slime sheets decrease, and what a howl goes up. But the fertile brains of the owners thereof are put to work, and "stock companies" are being organized to bring the receipts up to the expectancy. Now, at the present time, the publishers of these sheets are not content with the two-bit subscriptions, but are exhorting their readers "to come across" with the ten dollar bills—and the suckers are "falling" for the game, and giving up their hard-earned cash to fill the coffers of the unscrupulous things at the head of the various sheets.

P. T. Barnum was a sage when he remarked: "That the American people like to be humbugged."

TALKS MUST BE FILTHY IN ORDER TO DRAW.

And, still the more rotten the stories told by the "lecturers," the more filthy the "news" in the slime sheets, the easier it is to get the money from the dupes. If Bunk, Œdipus, Black, King, et al., ever came into a community and advertised a discourse upon the merits of Protestantism as against the merits of Catholicism, they wouldn't get a corporal's guard to hear them free of charge. On the other hand, they can go into a community and advertise themselves with lurid headlines of talks "for men only," and it takes a dray to haul away the half dollars that the suckers put up to hear the rottenest kind of filth spewed and vomited forth by mangy curs that vilify millions of women of the nation, and sell books and pamphets that would set an asbestos mail bag on fire, if they were permitted to pass through the mails.

THEY PROVOKE VIOLENCE FOR ADVERTISING PURPOSES.

The most surprising condition of all is, that Catholic people stand for it with such forbearance.

When they brand every Catholic as a traitor, priests as lecherous libertines, sombre-garbed nuns as immoral, and impugn the virtue of every Catholic woman who enters the confessional and then expect Catholic manhood to meekly submit to these villifications, they wonder that the red blood that has stood the tyranny of ages breaks forth in muscular protest against these tirades.

When these insults are jammed down their foul throats they at once raise a howl about "FREE SPEECH" that is heard from one end of the country to the other, and if they are not attacked they have lost a good advertising stunt. Mob violence is regrettable at any time, but human endurance has its limitations, and it is not to be wondered if Catholics take into their own hands what our laws seem to allow in the weakness of what is meant by "FREE SPEECH."

To have such men as Spurgeon and Boles, and the hundreds of others in the same line of scavenger work, enter a peaceful community, and flood the territory with hand bills and posters on subjects that suggest indecency, all directed against the Catholic Church and its communicants, is enough to set on fire every bit of manhood that is possessed by normal man. If Catholic lecturers were to take the platform and make similar announcements directed against Protestants, and Protestant womanhood, they wouldn't live long enough to mount the platform, let alone begin and end their tirade.

If one-hundredth part of what these "patriotic" lecturers said were true, if the publications of the antis would make DIRECT charges and SUSTAIN them, there wouldn't be enough Catholics left in twenty-four hours to say mass in a country parish.

The antis claim as their authority for their utterances such standard (?) works as "The Confessions of Maria Monk," "Washington in the Grasp of Rome," by William Lloyd Clarke, "Pagan Civilization," by the notorious Tom Watson, and hundreds of other books by WELL KNOWN authors. And among these profligate writers of standard (?) authority you will find the names of Slattery, Crowley, Seguin, and a few other "ex-priests."

Let me ask you "patriots" a question: Would you accept as authority a book on patriotism written by Benedict Arnold?

Of course you wouldn't

(Continued on Page Four)

An Instance of How the Patriots (?) Play Politics

THAT LITTLE GREEN CARD.

Evening World-Herald, Omaha, Nebr., October 24, 1914.

Omaha voters known to be of the Protestant denomination are receiving little green cards through the mails headed: "Why All Good Catholics Should Vote for Morehead." The card, of course, is anonymous and unsigned, as is always the case when men resort to tactics so contemptible that they dare not father them. It purports to be addressed by Catholics to Catholics urging them to support Governor Morehead for re-election because he has favored Catholics as governor, and if re-elected "will favor them still more in the next two years."

We wonder if intelligent Republicans—if those who like Mr. Howell, the beneficiary of this anonymous card, have enjoyed the benefits of a liberal education—are willing to give their silent indorsement to such campaign methods.

The card, of course, is a fake, false as it is malicious. It is not mailed by Catholics or to Catholics. It is mailed by unscrupulous and conscienceless politicians to Protestants. It pays them the sorry compliment of assuming that some of them will be so ignorant and stupid as to be fooled by the clumsy swindle—and give vent to religious intolerance once they are fooled.

What would happen to this state, to the nation, if men who will adopt such vile tactics should gain the upper hand and take control of public affairs? How many citizens who believe in common honesty, in decent politics, in religious freedom, and who desire to live at peace with their neighbors, are willing that such methods should win?

Mr. Morehead has been an honest, dignified, hard-working governor. He has not been the governor of a faction, a party, or a sect, but governor of the whole state. In making his appointments he has known neither Protestants nor Catholics, but citizens of Nebraska. It is true, as this cowardly little green card asserts, that he appointed a Catholic for his private secretary, just as President Wilson did. It is also true that Mr. Morrissey is perhaps the most efficient and faithful aide that any Nebraska governor ever had—a man and citizen of unblemished reputation. It is true that Governor Morehead appointed a Catholic as warden of the penitentiary—the most efficient and successful warden who ever served Nebraska, and who has converted a disgraceful condition into one that is a credit to the state. In each case Governor Morehead found the best man for the job—and did not care whether he was Protestant or Catholic. So when he appointed Harley Moorhead election commissioner, and when he appointed Judge Begley to the district bench, when he appointed Clarence Harman food commissioner, when he appointed Judges Holcomb and Kennedy and Henry Gerdes members of the board of control. He did not appoint these and many other officials because they are Protestants, but because he believed they were men of such character and ability that they would serve Nebraska well.

Children's School and Playground

Learn the Answers to the Questions which follow; also learn the meaning of terms frequently used in connection with our religion:

What do you understand by the "Communion of Saints"?

What relation do the feasts of Nov. 1 and Nov. 2 bear to this article of faith?

For whom should we especially pray during the month of November?

In which ways can we best help the Poor Souls?

Which persons go to Purgatory?

For how long?

Last Blessing—The plenary indulgence given by those who have apostolic faculty to the faithful at the hour of death.

Last Things—The four to be ever remembered are Death, Judgment, Hell, and Heaven.

Lateran, Basilica of St. John—The chief or Cathedral church of Rome, founded by Constantine. Over the entrance is the inscription, "The Mother and Head of all the Churches of the City and the World." Five General Councils have been held at the Lateran.

THE SCHOOL OF SORROWS.

(Written for O. S. V.)

I sat in the school of sorrows,
The master was teaching there;
But my eyes were dim with weeping
And my heart was full of care.

Instead of looking upward,
And seeing his face divine,
So full of the tenderest pity
For weary hearts like mine.

I only thought of the burden—
The cross that before me lay,
So hard and heavy to carry
That darkened the light of day.

So I could not learn my lessons,
And say Thy will be done,
And the Master came not near me
And the weary hours went on.

At last in my weary sorrow,
I looked from the cross above,
And I saw the Master watching
With a glance of tender Love.

He turned to the cross before me,
And I thought I heard Him say:
"My child, thou must bear thy burden
And learn thy task today."

"I may not tell the reason,
'Tis enough for thee to know,
That I, the Master, am teaching
And give this cup of woe."

So I stooped to that weary sorrow,
One look at the face Divine,
Had given me power to trust Him
And say: "Thy will, not mine."

And thus I learned my lesson,
Taught by the Master alone;
He only knows the tears I shed,
But He has wept His own.

And from them come a brightness,
Straight from the home above,
Where the school life be ended
And the cross will show the love.

—Anna.

A Brief History of Religion

(The Paulist Press, New York City.)

THE HISTORY OF THE CATHOLIC CHURCH IN THE UNITED STATES.

(Continued from last week)

That the pages of history testify to the close relationship existing between popular governments and the Catholic faith is shown by the fact that all republics since the Christian era have sprung into existence under the influence of the Catholic Church, were founded in the ages of faith and by a Catholic people. The republic of San Marino has existed in an entirely Catholic population in the heart of Italy one thousand years or more; and that of Andorra, on the borders of Spain and France, has stood the same number of years, and neither shows any signs of approaching dissolution. But these republics are small in numbers and in extent of territory? Grant it; yet they are large enough and have existed long enough to illustrate the principle that republicanism is congenial with the Catholic religion and at home in a Catholic population. Then, again, we have the Italian republics in Catholic ages—those of Venice, Pisa, Genoa, Milan, Florence, Padua, Bologna. In fact, there were no less than two hundred republics spread over the fair land of Italy. The principal Italian cities may be regarded as model republics. Some were founded in the ninth, others in the tenth or eleventh century, and lasted several hundred years. Venice stood one thousand years and more. The Swiss republic was founded in mediæval times, and counts among its heroes and martyrs of political liberty William Tell, Arnold von Winkelried, and Andrew Hofer, all faithful sons of the Catholic Church. The republics in South America, though rather quarrelsome, are at least the growth of a population altogether Catholic. How else can we explain that the love of liberty and popular institutions should spring up spontaneously and exclusively on Catholic soil, unless it be that republicanism and the Catholic Church have one common root?

From this point of view it is a matter of no surprise that Catholics were the first to proclaim religious freedom among the original colonists, and were also among the first and staunchest patriots in the war for independence. None will be found among the signers of the Declaration of Independence whose position in society and wealth were equal to those of Charles Carroll, the intelligent, sincere, and fervent Catholic layman. The priest who became the first bishop and first archbishop in the hierarchy of the Catholic Church in the United States was the intimate friend of Benjamin Franklin, and, an associate with him, invited by Congress to engage the Canadians to be neutral if they were not ready to join their efforts for independence. Washington, with his characteristic impartiality, publicly acknowledged at the close of the war the patriotic part which Catholics as a class had taken in the great struggle for liberty. No one can appreciate the depth of conviction and the strength of affection of Catholics for republican institutions unless he sees, as they do, the same order of truths which serve as the foundation of his religious belief underlying, as their support, the free institutions of his country. The doctrines of the Catholic Church alone give to popular rights, and governments founded thereupon, an intellectual basis, and furnish their vital principle. What a Catholic believes as a member of the Catholic Church he believes as a citizen of the Republic. His religion consecrates his political convictions, and this consecration imparts a two-fold strength to his patriotism.

(To be continued)

GENOA, NOT PEGLI, PONTIFF'S BIRTHPLACE.

On September 4, the day after the election of Pope Benedict XV, the "Caffaro," a daily paper published in Genoa, gave on its front page a facsimile of the new Pontiff's baptismal certificate. It is a most interesting document, principally by reason of its showing that Genoa, not Pegli, as all accounts have had it, has the honor of being the birthplace of our Holy Father. Pegli, though adjacent to Genoa, is on the seacoast and in a separate municipality. There is located the summer house of the Pontiff's family.

The certificate, which is made out in Italian, not in Latin, as is usual, discloses the fact that the infant destined to fill the Chair of Peter received private baptism in his parents' home on the day of his birth at the hands of the attending physician, Dr. Alberto Botto, "on account of danger." On the following day he was presented at the parish church of Our Lady of the Vineyard, where the other ceremonies of the rite were supplied by the Rev. John Baptist Cardinali.

The time of birth is recorded as 9:45 a. m., November 21, 1854, and that of the ceremonies in the church 1:00 p. m., November 22, 1854.

In the same issue of the "Caffaro" appears a list of the four last Genoese Popes, as follows:

Adrian V. (Fieschi), elected in 1276, reigned one month and nine days.

Sixtus IV. (Della Rovere), elected in 1471, reigned thirteen years.

Innocent VIII. (Giovanni Battista Cybo), elected in 1484, reigned seven years and ten months. This Pontiff blessed the expedition of Columbus.

Julius II. (Della Rovere), elected in 1503, reigned nine years and three months.

DIFFERENCE IN TIME.

Jim—"People say you must believe in the adage 'As long as there is life there is hope.'"

Tom—"Why?"

Jim—"You continue to shower attention on Mrs. Clancy the same as when she was Miss Benson."

Tom—"I believe in New Thought—as long as there is divorce there is hope."

Irene—"Oh, dear, the hero in your book was dandy! Where did you find him?"

Jane—"As yet, he hasn't been found."

Mrs. Clarendon's Divorce.

(Continued from Page Three)

bowed head, still resting against her stalwart silent sentry.

Turning from the window, she plainly showed she was vexed. Papers were nervously moved about on the table. Her search was not rewarded. She even scattered the papers on her Aunt's orderly desk. Glancing at the clock while returning to the table she spoke aloud:

"In thirty minutes Louise will be here. I wish Aunt Jane would not make it so hard."

She actually snatched a manuscript from beneath some papers and rushed to the rocker beside one of the rose bower windows. In haste, she turned to a marked page.

"Yes, here it is: 'Divorce is a curse of God. It is doing more than all else in the world to make woman less woomanly.'" Her eyes dropped to the bottom of the page. "'A womanly woman shrinks from the polution of divorce.'" The manuscript fell to her lap. "Auntie has never been placed in my position. It is strange she has hardly mentioned my divorce during these ten days. She has been very considerate in this way, but the bitter things she has written and I have had to help her correct all her manuscripts."

She half rose from her chair and glanced searchingly about the desk. "I hope Auntie's eyes are better this morning, so I won't have to read the papers to her. It's strange print hurts them when writing does not. And she always wants to hear about the divorces."

(To be continued)

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Converts Advise Investigation of Church's Claims

Jonesburg, Mo., Sept. 28, 1914.

We see in the "Sunday Visitor" Mr. Hughes, of 549 Crew St., Atlanta, Ga., asking for Bible proofs of the Catholic Religion. We assume from this that he is a Bible reader and will, therefore, not give verse and chapter for the following Bible truths. The Bible is full of a Christ-protected Church, a Church founded on a Rock, a Church against which the Gates of Hell can never prevail, a Church which is guided by the Holy Ghost. The Ground and Pillar of the Truth, which we must hear and obey or be as pagans and heathens. All of these Bible truths mean an infallible teaching Church. God's Church must be an infallible teaching Church; Protestantism denies the existence of an infallible teaching Church; teaches that all are fallible. Only the Catholic Church teaches infallibly that the Bible is an inspired book. Logic, reason, faith—acknowledge her to be the Church of the Bible, the Church of God; who, then, dare to challenge her teaching? Who will sit in judgment on her, to criticize her doctrines? Once believe her to be the Church of God, and we learn from her, not teach her. We hear her, believe her, are baptized by her, and obeying her are saved.

But Catholics do not have to prove the Catholic Church alone by the Bible. Our Lord proved Himself by His works; so the Church proves herself. She preaches the Gospel, she attests the inspiration of the Bible, she preserves it, she is its only authorized interpreter. The Church, though one with the Bible, was not founded on the Bible, but the Bible was founded on the Church. The Church was first, the Bible second. Oral teaching was first and still is first; written next. Oral is the plain way, the only way for the millions who cannot read. Only Protestants can understand the Bible, as is proven by their contradictory interpretations.

If Mr. Hughes will use his common sense and humbly pray, and follow earnestly the light he has, he will like the writer of this, who was a faithful member of the Methodist church, find the One, Holy, Apostolic, Infallible teaching Catholic Church and be as happy and contented in it as I, Andrew Allen Hess, am. Truth is happiness—Heaven. Error, doubt, misery—Hell. "Seek and you shall find; knock and it will open unto you."

A. A. HESS.

Vergennes, Vt., Sept. 26, 1914.

My Dear Mr. Hughes:

Your letter in "Our Sunday Visitor" will bring many answers, I am sure, for all earnest Catholics are only too ready to take interest wherever they know a soul to be truly seeking the light. Our Holy Religion is so dear and sacred, however, we seldom speak of it to one to whom we know or fear it may not be a sympathetic subject. This may explain why no Catholic has spoken to you of his Faith, since as a Protestant taking an active part in a Protestant church, it was for you to take the initiative—as you have done.

Your appeal will bring many replies, yet as one who has been a Presbyterian, an Episcopalian, first in Low church and then an ardent believer and supporter of the teachings of the High church party, and who is now supremely happy and completely satisfied beyond all doubt in the Holy Roman Catholic Church, I want to send you my message of sympathy and assurance. If you earnestly seek the light, God will certainly send it. Perhaps it may not come at once or very soon, in order that your sincerity may be tested; but if you prayerfully seek it, God will in time, as He knows best, reveal His will to you.

For a simple review of the Catholic Faith, read Cardinal Gibbon's "Faith of Our Fathers." Use often that prayer for light by the Rev. John Thayer (see enclosure), for, once you have read some single work such as "The Faith of Our Fathers," you really need read little more, but pray, pray, pray. If possible go into some Catholic church. You will probably find helpful literature there, and certainly you will find Christ Himself truly present on the altar to hear your prayer for light—although you may not be able to believe this actual presence at once, even with this truth so clearly stated in your Bible.

Do not try to understand all the new mysteries which you are asked to believe. As a Protestant you, of course, believe in the Trinity and in the Incarnation—though certainly you cannot understand. The Catholic Church will present to you mysteries no more difficult to accept than those, which as a Christian, you already accept. If you can but learn to trust ALL to God through the Catholic Church, which has forever been the Guardian of the Truths taught by the Son of God, your peace and spiritual life will be richer and happier than anything you can now conceive in this life.

May you soon know all this happiness which comes only in being a child of the One True Fold and in relying implicitly on her teachings—no longer on your own judgment or on that of some other man. I pray for you, and am,

Very sincerely yours, K. P. L.

How the Holy Name Parade Impressed Them

(Continued from Page One)

of religion here in a general way, and hamper future public morality movements that would naturally call for the united endeavors of both branches of the Christian Church.

The Holy Name parade is a religious demonstration pure and simple, in which only men take part, and the celebration is held on Sunday here, as it is in other cities, presumably because it is the one day on which men can easily find the time away from their toil to turn out in a demonstration. For years several thousand men have paraded here, led by bands playing marches and patriotic airs, and carrying banners emblematic of love of country and allegiance to the God of us all. After the parade exercises of a purely religious character are held, after which the men disperse. It is indisputable that the movement in which this army is enlisted is a mighty agency for good among men. This counts for much against the technicalities of creeds.

It is very doubtful if there is any general sentiment in Paterson against the Holy Name parades. A vote of the entire population would probably show a great majority of the people in favor of the continuance of the turnouts, and this would include many staunch Protestants who have been inspired each year by seeing the hosts of men marching boldly under the banners of the same God that they themselves revere. After all, is not Paterson big enough for the Protestants, the Catholics and the Jews to worship God in all reasonable ways, and is there not enough of the spirit of religious liberty and Christian charity abroad in the community to give away a little to each other, so that no one denomination in insisting upon its own rights shall infringe upon the rights of another?

The Press offers two suggestions. First, that the idea of interfering with future Holy Name parades be abandoned. Second, that the heads of all the churches that will be passed by the Holy Name men next Sunday shall show the true Christian spirit—the spirit of love and forbearance that was taught in the Sermon on the Mount—by seeing to it that a recess is taken in each of their Sunday schools when the Holy Name line appears and that the Sunday schools en masse go out to the front of the church and give their Catholic brethren the Chatauqua salute; and if the bands should be playing "Onward Christian Soldiers" and the men singing the air, let the Protestant children mingle their voices with those of the marchers in the inspiring gospel song, and thus bring the Kingdom of Heaven a little nearer the city of Paterson.

Come, now, how many of the Protestant churches will follow the suggestions and by so doing bring a benediction upon the heads of their own members, and at the same time throw several loads of earth into the gulf that misguided men have been digging deep in Paterson for a long time back between the forces of Protestantism and Catholicism? It's time, people of Paterson, to close up the unsightly and the ungodly breach.

The effect of this editorial is told in the Press the next day (October 8):

THE PROTESTANT CLERGYMEN PRAISE HOLY NAME EDITORIAL IN THE PRESS.

The Rev. A. Lincoln Moore and the Rev. Charles L. Merriam commend spirit actuating paper's stand regarding Sunday parades of Catholic men. Dr. Moore makes strong plea for broad religious liberty and declares that he is opposed to move to interfere with parades; will salute paraders if they will pass his church. St. Mark's P. E. and St. Paul's P. E. also in line. Mr. Merriam wants editorial printed in tract form and will preach from it next Sunday morning. Press flooded with commendation from various sources.

The Press' suggestions were also hearkened to, as it reports on the day following the parade (October 12):

HOLY NAME DEMONSTRATION.

The parade of the Holy Name Societies of Paterson was a most inspiring and encouraging demonstration. It was undoubtedly much larger than it would have been had not the ill-advised movement to discredit it been made and probably those who made this attempt soon became aware that it was a mistaken one. That unexpected and unpleasant incident, against which The Press felt it was its duty to enter a strong protest, vanished like the breath on a mirror and is not likely ever to be renewed. The Press never took a stand of which it was prouder than it was in this case, nor one which was more promptly, widely and warmly sustained by public opinion.

One of its results, however, and fortunately one pregnant with encouragement, will probably be permanent. It was the proof that was given as this grand army enlisted in the war of the Holy Name passed the several Protestant churches of our city. Such points were the chief centers of interest and at each, great crowds were gathered, while the Sunday schools that were in session were dismissed for the time and they all poured out to salute the paraders and hear the inspiring strains of "Onward Christian Soldiers" that was recognized as the war-cry of the far greater army that is enrolled under the manners of a common Christianity and for a cause that all hold as dear, as the division of that army like a river of blue and white and gold wound through our streets yesterday.

These demonstrations made it clear that the Protestant churches of Paterson recognize the fact that this Catholic organization is fighting for one of the holiest of causes, and one that has their most profound and cordial sympathy—respect for the sacred Name and for the commandment that it shall not be taken in vain. The need for putting that protest against the vice of profanity which is still far too common in our streets, and, also, in circles where a better example should be looked for, into a concrete and practical form, is so obvious that it should command the sympathy of everybody who believes in God and reverences the laws written on Mount Sinai in the Table meant for the government of the whole world.

A MATRIMONIAL EXAMPLE.

Mary—"Men are born mathematicians."

John—"Why so?"

Mary—"Don't they look for figures even among women?"

John—"That's because women figure in their lives."

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After Dinner Story

Mrs. Clarendon's Divorce.

(By Leo Aloysius Balmer)

(Continued from last week)

Shuddering she shrank into the chair. "That was dreadful about the husband shooting the woman as she came from the court with her decree." With hand covered eyes on the arm of her chair she almost shrieked: "And that girl of twelve who killed herself because she loved both her father and her mother and could not choose between them."

For some time she remained in meditation. With alert expression she moved to the edge of her chair. "Why has Auntie been sending so many telegrams? Why has Ann always been watching for the messenger? Could Aunt Jane have communicated with Waldo?"

Her gaze strayed to the clock. "Only five minutes."

Soon again her reflections were audible. "If Waldo had made even one appeal for reconciliation I believe Auntie would have won." Slowly she drew herself erect in her chair. "If he really cared he would have written even though I forbade him." With hand tightly clasping the locket at her throat she continued: "And I have not had a word from Agnes. He sees her every day. He might at least have helped her write just a line."

Impatiently she arose and walked toward the door. "That's the yoke. He expects me to yield; to implore at his throne of Self-righteousness. I wish Louise would hurry."

The door was flung open by the force of a burnt orange costume and a breezy voice almost took the waiting one from her feet.

"Well, I hope you've finally dug your conscience enough to make up your mind. I've found a nunnery for you, with a couple of old maids, out north toward the University. I thought you'd enjoy being among the high brows."

Astonishment and awe covered both as the door gently opened to admit Miss Creighton. Heretofore she had always managed to avoid Louise. Her head was held erect as she crossed to her desk, but her niece noted a tremor in her step. Her countenance brooked no address, so Clarice gently crossed to her former seat, motioning to Louise, who landed in a nearby rocker, cousing it to squeak with pain.

Both were awed while the silent woman stood for several moments with eyes uplifted to the picture of the Agony. Securing her Rosary from the desk, she turned to Clarice a countenance bearing reflection of the picture.

"The time is at hand. Have you given your answer?" She did not turn, but pointed to her adversary.

As Clarice made to speak, she restrained her.

"Don't! If you can hesitate even a moment in chossing between my counsel and this woman," her finger of scorn was upon Louise, "let me make one more appeal. God knows it is hard."

Her ever-ready aid to bear, tread, tread to the north window was taken up. The silent watchers were held spellbound. Thrice she traveled the length of the room in silence.

"Twenty years and twelve days ago my life was shattered by the curse of divorce. Thirty minutes before our engagement was to be announced, Richard came to me. I noticed he was agitated as he guided me to our favorite reading nook, off the conservatory. While he kneeled at my feet, I learned from him, that when he was a boy of seventeen, away at school, he had been inveigled into marriage by a woman of twenty-five. They parted at the church door and he soon found it was for money he had been entrapped."

The power of her upheld hand caused Louise to subside in her chair.

"Do not say I am absolving him from wrong because I love him. Man should be strong, but the wiles of a bad woman are powerful. I pity him—I pity him."

Clarice made as if to aid her tottering form, but she waved her aside and with trembling step sought support from the north window mould. Then for several moments she wandered in spirit, while the two in audience dared not even move.

Her voice again rhymed with the slow tap, tap of her feet. "To keep disgrace from his parents, he took into confidence a favorite uncle, who advanced the ten thousand dollars asked, and the woman came to Reno for divorce. Twice since, she has returned for the same purpose, and is now bearing a fourth name.

"I, too, had a secret." The watchers noticed the shadow of a sad but victorious smile flit over her countenance, as she slightly turned to the Virgin. "A year after I returned from the convent I had embraced the Catholic faith. I had imposed secrecy on dear old Father Burns, because I knew it would pain father. Fifteen short minutes changed the world from sparkling light to darkest gloom, and we came from our conservatory nook—two lives shattered.

"You know my life since, and yon ivy-hidden cell holds the other hermit, still doing penance for his sin."

Transfigured, she pointed her hearers out the north window. "Richard wrote for permission to watch near me in silence, without being seen, without being known. As eccentric old John Smith, he forestalled the blemish of scandal."

Leaning far toward the cottage, she poured forth her words. "Twenty years of loneliness, with but a few rods of space between. Twenty years of watching, without seeing. Twenty years of speaking in silence. Twenty years of bitter-sweet."

Speechless, Louise sat with bowed head, while audible sobs came from Clarice.

In silence, the dolorous form wearily drooped against her beloved window casement. The Rosary in her hands turned until the cross was found and kissed. Then with more strength she passed to the weeping figure. "Clarice, your step may cause the same agonized suffering—nay, more, for there is your child!"

Tremblingly, she placed in the sobbing woman's left hand a message blank; in the right the pen which had fought divorce for twenty years. Silently she watched while the unsteady hand traced—"Waldo—I want you—Clarice."

Her hand gently rested on the conquered one's bowed head, as the waiting Ann entered and departed with the message. Then she staggered across the room to her watch tower.

The younger woman softly followed and caressed her Aunt, while both watched the fleeing figure of Ann.

A man, with eager smile framed in the flowing golden locks of the child flung in his arms, rushed out of the cottage to meet the hurrying form. Clarice startled, stared, swayed, then darted forth like a deer.

They met two-thirds the way down the pine lane, three as one—the father, the mother, the child.

Slowly the sad faced victor followed until she reached the Half Way Tree, her stalwart silent sentry, and there pausing, gazed longingly at the ivy-hidden cell, against which rested a second lone figure.

(The end)

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LIVE ISSUE DEPARTMENT.

THE CONSPIRACY AGAINST THE COUNTRY.

By Joseph J. Mereto.

(Continued from last week)

To accuse the Socialists of conspiring against our fair land may at first startle the reader as being a charge without foundation or the slightest semblance of truth. For how strange it is to brand as traitors to the common welfare the very men who boast of being the only friends of the oppressed laborer? How unjust it is to paint the followers of Karl Marx as the enemies of our country after they have sacrificed precious time in exposing those who are defrauding American workingmen of an honest wage? What evidence is forthcoming to substantiate the charge? Telling evidence, indeed, is at hand to convince any fair-minded man of the existence of an alarmingly widespread Socialistic conspiracy.

The leaders of the Marxian movement both in the United States and abroad testify that to be a Socialist is to be a plotter against all existing forms of government. Marx and Engels, for instance, confess the truth of this in their celebrated "Communist Manifesto," which they addressed to their followers over half a century ago, and which is looked upon even today by the rank and file of the party as embodying the fundamental principles of International Socialism. "The Communists," we are told, "everywhere support every revolutionary movement against the existing social and political order of things" and "disdain to conceal their views and aims. They openly declare that their ends can be obtained only by the forcible overthrow of all existing social conditions. Let the ruling classes tremble at a communistic revolution."

We are indebted to the late August Bebel, the leader of the Socialists of Germany, for the confession that "along with the state die out its representatives—cabinet ministers, parliaments, standing armies, police and constables, courts, district attorneys, prison officials, tariff and tax collectors, in short the whole political apparatus. Barracks and other such military structures, palaces of law and of administration, prisons—all will now await better use. Ten thousand laws, decrees and regulations become so much rubbish; they have only historic value."—"Women Under Socialism," by Bebel, page 319 of the 1904 edition in English.

"The People," New York, May 13, 1900, in speaking of the relation of Socialism to existing forms of government including our own, affirms that "while there is a very general idea that Socialism means an extension of the powers and functions of government, still this is a very natural and dangerous misconceptions, and one that ought to be guarded against." "Socialism," it adds, "does not mean the extension of government, but on the contrary, it means the end, the elimination of government."

The "International Socialist Review," Chicago, February, 1912, together with many other magazines and papers current at the time, called attention to the fact that William D. Haywood, who for a long time has been before the eyes of the public on account of his revolutionary utterances and writings, declared in a speech at Cooper Union in New York City that the Socialists were conspirators against the United States government.

VIOLENCE, BLOODSHED AND ARMED REBELLION.

Though the men who march behind the red flag singing the Marseillaise of the French Revolution, deny to the general public for reasons of political expediency that the Socialist movement is a violent and revolutionary one, still it is evident to those who have read their books, magazines and papers, that the use of the ballot and education are by no means the only things on which they rely for the establishment of their visionary commonwealth. To say nothing of the violence advocated and practiced by the Socialists of America who constitute so large a portion of the Industrial Workers of the World, and whose banner with the inscription, "No God, No Master," has brought them into disrepute all over the country, the following testimony of Jack London, a Socialist widely known in the United States and England as a novelist, furnishes us with excellent reasons for believing that the International Socialist Party approves of violence and assassination, and that it thereby reaffirms its allegiance to the base principles of the French Commune. Writing in the "International Socialist Review," of August, 1909, he made the following comment on the progress of Socialism in Russia:

"Our comrades in Russia have formed what they call 'The Fighting Organization.' This 'Fighting Organization' accused, tried, found guilty and condemned to death one Sipiaguin, Minister of the Interior. On April 2, he was shot and killed in the Maryinsky Palace. Two years later the 'Fighting Organization' condemned to death and executed another Minister of the Interior, Von Plehve. Having done so, it issued a document, dated July 29, 1904, setting forth the counts of its indictment of Von Plehve and its responsibility for the assassination. Now, and to the point, this document was sent out to the Socialists of the world, and by them was published everywhere in the magazines and newspapers. The point is, not that the Socialists of the world were unafraid to do it, but that they did it as a matter of routine, giving publication to what might be called an official document of the International Revolutionary Movement."

August Bebel in "Unsere Ziele," page 44, expresses his sentiments on the subject of violence quite as frankly as Jack London. "We must not shudder," he tells us, "at the thought of the possible employment of violence; we must not raise an alarm cry at the suppression of existing rights, at violent expropriation, etc. History teaches that at all times new ideas, as a rule, were realized by a violent conflict with the defenders of the past, and that the combatants for new ideas struck blows as deadly as possible at the defenders of antiquity. Not without reason does Karl Marx, in his work on 'Capital,' exclaim: 'Violence is the obstetrician that waits on every ancient society which is about to give birth to a new one; violence is in itself a social factor.'"

As reference has just been made to Karl Marx, it will be well to call attention to the fact that the Father of Modern Socialism in "The Civil War in France," page 78, claims that the workingmen's Paris, with its Commune, will forever be celebrated as the glorious harbinger of a new society. The Commune, then, whose anniversary is celebrated on the 18th of March every year by the Socialists all over the world, has been, and still is considered the procursor of their contemplated state. The reign of terror and rebellion in which tens of thousands of Frenchmen met their death while public buildings and priceless works of art were being burned or destroyed and many beautiful churches pillaged, is the boast of the Socialistic champions of universal peace. The Parisian mob of criminals and revolutionists that was finally subdued by 150,000 French troops, after men and women had run about the streets with petroleum cans firing public buildings and private houses, and seizing many victims whom they hurried off to death, is, therefore, considered by the Socialists as one of the most illustrious gatherings of persons recorded in history, and one worthy of special memory, honor and respect.

(To be continued.)

SOCIALISM AND PATRIOTISM.

The Socialists object to be told that they are the enemies of the flag. Is the charge justified? Let us see.

On May Day, 1912, the American flag was pulled down and trampled upon at Union Square by participants in the Socialist May Day parade. A short time prior to this a Socialist agitator in Brooklyn was fined $100 for spitting upon the flag and setting fire to it. Less than two months before the May Day outrage in New York City, the Socialists, assembled in convention in the state of Washington, declared, by a vote of two to one, that Old Glory should not be displayed beside the Red Flag in the convention hall.

"To hell with your flag," said Richard Perin, a New Jersey Socialist, in an article which appeared, without editorial protest apparently, in "The New York Call." "When the Red Flag flies above our homes, and our nation, we shall honor it and love it; but until it does, we refuse to recognize or respect any flag which is merely the symbol of and protects some national section of international capitalism. Down with the Stars and Stripes."

FOR A FOUR-DAY WEEK.

In the way of demanding things, the coal miners of Scotland take, not merely the cake, but the entire bakery. They have been working for some time five and one-half days in each week. Now they demand a four-day week. Twenty-two thousand miners belonging to the Fife and Kinrose Miners' Association recently lodged a notice with their employers that they would require a reduction of working time to four days in the week without any reduction of wages.

The employers immediately posted a notice at each pit stating that unless the miners' notices were withdrawn all workmen, except enginemen and others specially engaged, would be discharged at the end of fourteen days. If the four-days' requisition were acceded to, the immediate and inevitable effect would be to add thirty-seven and one-half per cent to the price of coal. This would entail not merely an immense increase in the cost of heat, light and motive power, but an increase in the cost of every article manufactured by machinery propelled by heat or electricity.

No sanitary or economic reason was advanced in support of the unreasonable, not to say ridiculous, demand of the miners. They had simply heeded the instruction of the Socialist agitators who placed no limit upon the degree to which the hours devoted to work may be shortened and they made their demand without regard to the economic consequences of such an act, and probably without suspecting that such a demand could have serious economic consequences. Such is the effect of Socialist propaganda.

Bureau of Information

Questions are answered, as far as possible, in the order received; hence those who seek information through this Bureau must not become impatient if the answer to their queries does not appear for several weeks after we receive same.

I am always worried about my vocation. Can you give me some signs by which I may judge whether I have a vocation for the religious life?

St. Francis de Sales regards "a firm and decided will to serve God" as the best and most certain sign of a true vocation, for Christ said: "If you *will* . . . come follow Me." The following is a list of some of the ordinary indications of a vocation:

1. A desire to have a religious vocation, together with the conviction that God is calling you. This desire is generally most strongly felt after Holy Communion.

2. Attraction for prayer and holy things, together with a longing for a hidden life.

3. A conviction of the shallowness of worldly things and their insufficiency to satisfy the soul. This feeling is generally experienced in the midst of worldly amusements.

4. A fear of sin and a longing to escape from the dangers and temptations of the world.

5. To have zeal for souls and a great desire to co-operate in their salvation.

6. An attraction for the state of virginity.

7. A longing to sacrifice oneself and abandon all for the love of Jesus Christ.

I often think I have a vocation for the religious life, but I fight against this thought. What is to be thought of my case?

Fr. Gautrelet, S. J., says: "It is sometimes the sign of a vocation when a person fears that God may call him; when he prays not to have it and cannot banish the thought from his mind." If your vocation is sound, it will soon give place to an attraction for the religious life. Father Lehmkuhl says on this point: "One need not have a natural inclination for the religious life; on the contrary, a divine vocation is compatible with a natural reqognance for that state." But you must *not resist* what you believe to be your vocation. Pray for guidance.

Why are Catholic nations inferior to Protestant nations?

In the *first* place you forgot to state what you understand by a "Protestant nation." In the *second* place, Catholic nations are not inferior to *other* nations. Belgium, the most Catholic nation, before the present war, ranked with the most progressive nations. In the *third* place, even though your assertion were true it would prove nothing in favor of Protestantism, for:

(a) "Material prosperity and worldly success are nowhere given by Christ as marks of divine favor and approval.

(b) "So far as our Lord's words bear upon the subject at all, they suggest a diametrically opposite conclusion.

(c) "Limiting our survey to England itself, we are bound to confess that all that is really best and grandest in its government and constitution has been inherited from Catholic rulers in past centuries, under the guidance of the Catholic Church. But, today the most abject poverty and misery in the world exists in England.

(d) "Purely material wealth and commercial prosperity and worldly grandeur are not results of a change of religion so much as consequences of the development of a country's industries and resources.

e) "Since the religion of the foremost nations of the world has not always been Protestant, but in many cases Catholic, and yet more frequently pagan and idolatrous, either we must cease to regard material prosperity as a sign of truth and divine approval altogether or else we must blasphemously assert that God, the changeless and the eternal, is as fickle as the most foolish and fickle of His creatures."

If the priesthood came down from St. Peter, why don't priests marry? St. Peter, according to the Bible, had a wife. See Matt. 8, 14.

The Bible nowhere informs us that St. Peter had a wife. Our Savior cured a sick woman in Peter's house, who is called in Greek his *penthera*, which means his *relative*. She may have been his step-mother or mother-in-law or some other relative. If she was his "wife's mother" why did not the sacred writers call her by that name, instead of using a word that included so many relationships? The *translators* of the Gospels call her his "wife's mother." If the *writers* of the Gospels had done so, we would be sure of it. Some writers give St. Peter a daughter in the person of *Petronilla*, others give him a son in the person of St. Mark. "The stories about St. Peter's family are like that of Betsy Ross and the flag. Some say it is a lie, others say that it is true. And what difference does it make? If it is not true, at least it is a good story." It is possible that Peter was a widower when Jesus called him; at least no wife accompanied Peter in his evangelistic work. Paul was unmarried and recommends that state to ministers of the Gospel. The reasons for a celibate clergy have been given several times in these columns.

I am not a Catholic, have never been baptized, am divorced and wish to marry a Catholic girl. Can I marry this girl if I become a Catholic?

We are not in a position to pass judgment on these "matrimonial difficulties" on account of the many circumstances which are to be taken into consideration. The local priest is the one to consult. If you become a Catholic, do so from conviction, and not from any worldly motive.

In the death-notice of the General of the Jesuits, the Chicago Tribune called him the "Black Pope." Why is he called the "Black Pope"?

The title *pope* is sometimes given him because he is at the head of this great religious body, and *pope* means father or superior. Because he wears a black habit he is sometimes styled the *Black Pope*.

Is a girl, who has an inclination for the religious life but remains at home to look after her father, doing right?

Yes.

Can a person of Jewish descent become a Catholic?

Certainly.

If a person took part in a fraudulent business deal, what must he do to obtain absolution?

He must repair the damage as far as possible or at least promise to do so at his earliest convenience.

In a certain paper I read the following: "Heretics condemned by the Church should be punished with temporal punishment and even with death (Bellarmine)." Now, if this is the teaching of your Church can you blame us for being "bigots"?

This *certain* paper falsifies Bellarmine. These are his words: *"We, therefore, shall briefly show that incorrigible heretics, and especially those who have relapsed, may and ought to be cast out from the Church, and may be punished by the secular powers with temporal punishment, and with death itself."* Bellarmine teaches that heretics may and ought to be cast out of the Church, even if the civil power (not the Church) later punish them with death. In those days, all people were members of one Church, and heresy was regarded much like anarchy now, a peril to peace. Hence the State looked upon heresy as a civil crime, and the question arose whether the Church was justified in excommunicating heretics when the State would punish them. The answer given was that the Church could use her right even though the State did interfere, but nowhere was the answer given that the Church could or should kill or burn heretics. Intolerance was never the doctrine of the Church. We might do well by reminding our opponents that:

1, The Catholic civil powers were never so intolerant as when they were at loggerheads with the Pope.

2, That even in the reign of "bloody" Mary, Alphonso di Castro, a Spanish friar, preached against the persecution, and was not molested.

3, That in the days of Louis XIV Fenelon advised the civil powers to grant toleration.

4, That no Catholic ecclesiastic protested against the abolition of the civil laws making heresy a civil crime.

5, That not a single measure of toleration was granted to Catholics by Protestant nations which was not bitterly antagonized by their ecclesiastics.

M. C. R.—1, No. 2, No. 3, It must be told.

Worried S. S.—1, No. 2, No.

J. M. J.—Signs of a true vocation are lacking. Restitution must be made.

Anxious Reader—The word *No* will answer all your questions.

School Girl—1, You may. 2, Not in this case. 3, Yes. Any ordinary greeting will do.

About Toenter—1, No. 2, It was forgiven. 3, There is no cause for worry; the act was not sinful.

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OUR SUNDAY VISITOR

Issued Weekly by the
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Huntington, Indiana

REV. JOHN F. NOLL, Editor

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HUNTINGTON, INDIANA, NOVEMBER 8, 1914.

Rome, May 17, 1914.

"Rendering very great thanks to our beloved son and priest, John Noll, and imploring the Lord to grant him every favor and blessing for his services, we most lovingly impart to him, as a testimony of our especial good-will, the apostolic blessing; which we likewise extend to all who write for and read his paper." PIUS PP. X.

Apostolic Delegation, 1811 Biltmore St., Washington, D. C.
April 27, 1913.

The nature of your work tends to supply, in a popular and practical way, the religious needs of both the Catholics and non-Catholics.

With pleasure I congratulate you on this good work and express my hopes that your success will continue to increase.

With best wishes I am, sincerely yours in Xto,

✠ JOHN BONZANO, Archbishop of Melitene,
Apostolic Delegate.

Fort Wayne, Indiana, March 29, 1912.

Dear Rev. Father:—

Your work of bringing home to our people the better knowledge of the teachings of the Church, and of informing non-Catholics of the claims of Holy Mother Church, is truly an apostolic work, worthy of the highest commendation and encouragement.

To furnish a weekly paper, for an annual subscription of 50c, appears to me to be more than remarkable.

Wishing you God's abundant blessing on your work, I remain,

Devotedly yours in Domino,

✠ H. J. ALERDING, Bishop of Fort Wayne, Indiana.

378,100

Rev. J. F. Noll, editor of "Our Sunday Visitor," personally appeared before me, and being duly sworn, deposed that the actual net circulation of his paper on October 29, 1914, was 378,100. JOHN F. NOLL, Editor.

STATE OF INDIANA, HUNTINGTON COUNTY, ss:

Subscribed and sworn to before me this 29th day of October, 1914.

[SEAL] JOHN G. PRICE, Notary Public.

My Commission expires April 14, 1917.

† EDITORIALS †

THE BEST WAY TO DISTRIBUTE IT.

Quite frequently pastors write to us for a suggestion concerning the best method to follow in the distribution of **OUR SUNDAY VISITOR**; hence we have deemed it wise to express our opinion, in order that all might have an opportunity of considering it.

To make practical a **principle** as well as to accomplish best **results**, we believe that some parish society, such as the Holy Name, the Knights of Columbus, the St. Vincent de Paul, should have the distribution in charge if the people are expected to procure the paper at the church door. Every parish society should engage itself in some work for the upbuilding of the congregation—and in spiritual more than in a temporal way. Archbishop Ireland and many other bishops urgently request every parish society to have a "Committee on Good Literature," both for the education of its own members and for the congregation generally; and where such a committee is actually at work every Sunday in the execution of its purpose, the moral effect on the parish is most telling.

School children cannot sufficiently comprehend the seriousness of such work assigned to them by the pastor, and the people do not learn the "Literature Lesson" from them so thoroughly,—they regard the children as executing a task imposed on them, whether the lads like it or not.

Our **young** men **must** get the Catholic-reading habit, and of all others they shirk this duty most. The **average** young man will pass by the boys Sunday after Sunday, yet they are the ones most put to the test of defending their faith. Rally the young men round the literature table. **NOW**, when the enemy is so zealous in a bad cause, is the golden opportunity for Catholics to be taught the lesson of **the value of Printer's ink** in defense of their faith.

—o—

DESPICABLE CAMPAIGNING.

Had we not presumed that our readers were weary of reading of the despicable methods employed by our enemies to get bigots into office during the campaign just closed, we would have devoted this whole issue to "showing them up."

The editorials from New York papers, which appear in this number, were provoked by the Guardians' shameful secret operations against the re-election of Governor Glynn. In Ohio, Indiana, Illinois, Iowa, Missouri, Wisconsin, Nebraska, Pennsylvania, New Jersey, the **patriotic** (?) societies were particularly active and disgraced themselves before all **true Americans**. There was **no sincerity** at all among these propagandists, for misrepresentation was so flagrant and intentional.

Referring to these **patriots** (?), the **Evening World**, Omaha, Nebr., (October 24, 1914) wrote editorially: **"What would happen to this state, to the nation, if men who will adopt such vile tactics should gain the upper hand and take control of public affairs?"**

—o—

There are only ten members of the Knights of Columbus resident in Frankfort, Ind., yet these few gentlemen placed the Catholic Encyclopedia in the public library there. Remember the Encyclopedia can be bought for less than $40.00 now, and it should be easy to induce the Library Board to purchase it with public funds.

—o—

NOT RESPONSIBLE OURSELVES.

It should be needless to remind our readers that the editor of **OUR SUNDAY VISITOR** is not to be held responsible for views expressed on this page other than those which appear in this first editorial column.

What is Your Vocation? ¶Did you ever intend to become a missionary Priest or Brother? Thousands of English speaking Missionaries are needed all over the world. Our Society has at present 750 Priests, 800 Brothers and 1500 candidates. ¶Boys and young men (esp. between 12 & 18 years) desiring to devote themselves to the missionary life should write to: St. Mary's Mission House, Techny, Illinois, or, Sacred Heart Mission House, Girard, Pa.

The Catholics of Emporia, Kan., have erected on the parochial school grounds a flag-pole ninety feet tall, from which a flag 8x16 feet will wave. This pole is higher by forty feet than any other one in the city.

AMONG THE MEXICAN REFUGEES.

Special Correspondence to OUR SUNDAY VISITOR.

Corpus Christi, Texas, October 25, 1914.

The Superior General Lsaw yesterday was a most dignified and suave looking saint. He put me in mind of certain Sulpician Fathers I had met before my ordination—and a few I have met since—the kind of men who seem to have been born looking as they did when I first saw them, and upon whom age puts no mark. They go on living, and living, and living in the quietest sort of way, and never seem to grow old. In fact, there is so little on their bones that old age has nothing to grasp. They always smile, but it is a sad sort of a smile, part of their general makeup, and is done for the honor and glory of God just as much as their prayers are for the same end. If this doesn't give you a picture of the Superior General, it is because you have never seen his type; and that means that you have never been through a Seminary.

The Superior General received me in a little room at the far end of a corridor. The room differed from the corridor only in the fact that it had a table, a cot and three chairs in it. The chairs were all straight-backed. At wholesale, they were worth about forty cents each. But, somehow, the Superior General fitted into his surroundings. He would have looked entirely out of place had the room been less ascetic. He told me that he had numerous houses of his Order in Mexico, but he, himself, was obliged to flee. Several of the houses of his Order are still in existence. I say existence, because that is the only word that fits. They exist—and nothing more.

But the Superior General was not one of the complaining kind. You could not imagine a man like him complaining. "I am better off," he said, "than one of the most distinguished painters in all of Mexico. He was taken by the Revolutionists with a number of other priests. They were thrown into prison, and left to sleep on the ground, and without food of any kind. After a while, people from the outside fed them, but only after they had been half-starved. Then, the same outside people secured old cushions from automobiles and these had to serve for beds."

Here are some other things I learned from the General, and others: In Zamora a priest was brought before the Chief of the Constitutionalists and charged with having cried out: "Live the Sacred Heart of Jesus" (Viva el Sacrado Carozon de Jesus). The officer, Amaro, said: "Why don't you do it now?" The priest answered: "If you will permit it, I am prepared to do it now." So he cried: "Live the Sacred Heart of Jesus." A martyr's crown was handed to him at once. Amaro hit him on the head with the handle of his revolver, and the priest fell to the ground mortally wounded.

One of the most interesting among the refugees is the venerable Archbishop of Durango. He does not look like the Superior General. He is more like Pius X. The parish priest sticks out all over him. He has a fatherly smile, and very, very kind ways. But neither his smile nor his kindness helped him when the Revolutionists entered the city. He was cast into prison, and some friends bought his liberty. Then he went to Morelia, whose Archbishop is also a refugee in San Antonio. Here he was arrested again, and for his prison was given a room where gasoline was kept. Again he was obliged to find means to buy his liberty. Then he got through to San Antonio. He does not talk very much. In fact, it is hard to get a refugee to talk at all.

Speaking of this difficulty, perhaps one reason for silence is that the Revolution and its consequences were foreseen. These bishops and priests lived in constant dread of it. For example, Archbishop Gillos of Oaxaca twenty years ago purchased property in San Antonio for the purpose of establishing a Seminary for the education, in the United States, of students destined for the priesthood in Mexico. It is too bad the Seminary never was built. The land is still there. Such a Seminary would do a world of good. In fact, to save the Church in Mexico it will be necessary to have such a Seminary now.

One of the Canons of San Luis Potosi, an old and pious man, was stripped of his clothes and when almost nude, was dragged through the streets, with insults and blows falling upon him from every side. They broke his arm, shut him up in prison, and then condemned him to exile. To the border line he went with other exiles on foot, and without food. But these cases are not so bad as those of the unfortunate priests who are still in prison. Monterey seems to have been a center for devilitry. The Rebels had great fun there burning the confessionals and profaning statues in churches. The Governor (Villareal), who is one of the biggest scoundrels in Mexico, is encouraging the excesses. Of course, they burned all of the confessionals, and the Governor issued a decree forbidding confessions. And, by the way, in many places, it is death to go to confession or to hear one. Villareal is a graduate of the Ferrer School of Spain, and an ex-teacher in a Protestant Mission in Mexico.

Outside of Vera Cruz, and menacing the American army, is the Governor who recently boasted that he would eat his dinner on Sunday, October 18th, in that city. He thought better of it after a while, and decided to take his meals outside. Governor Aguilar is a fine soldier when it comes to fighting priests and Sisters. He might not have the same success had he to fight men with guns. There are plenty of the same kind of "brave patriots" in Mexico. This one said recently that he would not have a priest or a Sister in his jurisdiction. So he drove them all into Vera Cruz. Here they gathered, hundreds of them. They are nearly all scattered now. Some went to Spain, some to Honduras, some came to Texas, but a great number are in Havana. So entirely destitute were these priests that, when some of them were sheltered by a poor old peon woman, they gave her, every day, ten cents, all that they could afford, to pay her for going around and gathering what was left in the cook shanties at the camp of the American soldiers. They lived on the scraps of the camp. There was no place for these men to eat or to sleep. To the credit of his kind heart, General Funston, knowing that many priests were wandering around at night, without a place on which to lay their heads, put fifty cots in the porch of the City Hall, and there fifty slept. As to the Sisters, Admiral Winslow got them to make shirts for the sailors, and thus they managed to earn something on which to live.

Although some of the Bishops are still in Mexico, they are very few, perhaps not more than three. One of them, the Bishop of Tabasco, will never leave. He was shot. The Bishop of Tepec is in the penitentiary under an eight-year sentence. The Archbishop of Mexico is in Havana with other Bishops. Four Archbishops and four Bishops are in San Antonio.

The most abominable outrages have been committed in Pueblo, Guadalajara and Queretero. It was in this section principally that the Blessed Sacrament was profaned; and all done with premeditation.

These things are the least of the excesses. In Mexico City, no young woman is safe. Even have the officers of Carranza watched the schools to select their victims from among the school children. Yet, all of these men are fighting for "Liberty," so they say. They burn confessionals, and their papers give glowing excuses by suggesting that coonfessionals are immoral, yet the whole Revolution is enveloped in a black cloud of the most abominable lust. The very spirit of evil seems to have taken possession of them; in fact, since hearing the stories from eye-witnesses right here in Texas, I shall never have even a shadow of doubt but that there is such a thing as diabolical possession.

After all the horrors, comes the thought of the astonishing growth of this spirit of irreligion all over the world. Mexico is only an incident. France is, I hope, over her new debacle. Portugal outdid all Europe in malignity; and there are other countries which await only the weakening of authority to begin a war upon God. It seems horrible to think that this spirit of destruction has reached the shores of America, but Mexico has outportugaled Portugal. Will the flood touch our own shores? There is an organized campaign of slander in the United States, fostered by an army of vile papers, practically subsidized by the Postal Department. The conclusion is forced upon any one knowing the Mexican situation that this world-wide campaign against religion is directed by some central power. The real reason for its success is because some Christians are deceived into thinking that it is aimed only at the Catholic Church; while Catholics have pushed the "turn the other cheek" policy to the extreme. The truth of the matter is that Catholics are apathetic and forceless. The enemies of religion believe they can go as far as they like. They have felt their way, and they think that the ice will hold. It was only after years of this careful feeling that, at last, France arrived at confiscation. Waldeck-Russeau would never have dared to go as far as Combes, Briand and Viviani. Portugal was worked up to murder. What Spain would have done had Ferrer succeeded, could easily be guessed from the assassinations of Barcelona. What Benito Juares did not dare to do in Mexico, Carranza did openly and red-handedly. If we allow the first steps to be taken in the United States by tolerating the slanders of the "Menace" as we have, what will be the next?

Circulation of vile calumnies against the Church, insults flung at the Pope and clergy, the branding of innocent Sisters as prostitutes, and the scattering of these calumnies all over the land may be the beginning of martyrdoms later on. You can scarcely blame me for thinking as I do, for without putting my foot on Mexican soil, I have seen the virtual destruction of the work of centuries in that unhappy land. The ignorant and fanatical are everywhere numerous. They sometimes get the upper hand of knowledge and common sense. With due deliberation, I say to the Catholics of the United States that the time has come to quit worrying about the particular effect to the individuals, or to the Church for that matter, of protests, and of demands for justice. Our protests and demands should be made right now, let the effect be what it will. The campaign of slander and lust and murder is world-wide. It is making its initial steps in America. It stops at nothing. It works through magazines, the daily press, books and book reviews, the lodges and Protestant churches. It aims at the "blotting out of the stars from heaven." In a few years there will be countless Vivianis, who will not stop, as he did, at murder. We Catholics have a right to demand certain things of a government which represents us, which we help to put in power and to which we pay our taxes. We have a right to demand, at least, that we shall not be asked to pay for being insulted, to put up money to pave the way for murder later on. It makes no difference what we think of the President or his Secretary of State, or any of the Catholic Senators and Congressmen; they have a duty of justice to perform. Soft words and generalized promikes have had their time, but that time is past. No nation but our own has had the right to interfere in Mexico. The Monroe Doctrine guarantees that. This fostered the Revolution in Mexico. We supplied the Rebels with the arms, the money, the ammunition, and we build wireless stations for them. We demand the thing for which the United States stands: religious liberty.

If there is an ounce of decency left in the apathetic Catholics of the United States, they will ask that no Government be recognized in Mexico which does not absolutely grant every liberty that has been granted in our own country. We cannot be a democracy ourselves and take tyranny under our wing. If we tolerate injustice in Mexico we are conniving at it; and we are injuring ourselves, which will be the first step to national decay.

It was well to point out, as "America" did, that, at the request of a million of our Jewish fellow-citizens, we abrogated a treaty with Russia, and put ourselves in danger of war for the sake of religious liberty in a country over which we had no jurisdiction, and in which we certainly have no influence. There are over twenty-five million Catholics under the flag of the United States. Worse has been done to their co-religionists in a country that is practically under our protection, than has ever been done to the Jews in Russia. The horrors are going on now, while the horrors to the Jews in Russia have ceased. The American Government has the power, by refusing recognition, to stop this. The American Government has the power also to put an end to the circulation of calumnies in our own country. It is not a question of making a request any more. It is a question of making a demand. If we suffer for it, we will suffer in a good cause. But, back of that demand on our part will stand millions of decent and respectable American Protestants, who in their hearts love justice, and hate iniquity.

FRANCIS C. KELLEY.

Converts Advise Investigation of Church's Claims

Orlando, Fla., Sept. 27, 1914.

Dear Father Noll:

An issue of "Our Sunday Visitor" dated September 27, held an article that interested me very much. It was the appeal of Mr. Alonzo Hughes to Catholics for information concerning the Catholic Church.

I, too, like Mr. Hughes, was anxious to know the Catholic Religion and quite agree with him in not caring to accept the "Menace" method of teaching it.

It was about five years ago, and my last year at a Convent School, that I went to a Sister and told her of my intention of being a Catholic. Being my last year at school I knew that I would miss an excellent opportunity if I did not begin right away. When I expressed my wish, she looked at me surprised, as if to say, "You, of all my Protestant pupils, want to be a Catholic?"

Well, to begin with, she gave me a number one Catechism and the parish priest undertook to explain the Catechism to me, and indeed it was an undertaking, for I was the most ignorant Protestant imaginable.

Through his excellent explanations and never-tiring patience with me, soon the veil that darkened my understanding was lifted from my eyes and the light of Catholicism dawned upon me.

May the "Kindly Light" lead Mr. Hughes to the Catholic Church, as it did the illustrious Cardinal Newman, author of "Lead Kindly Light."

Your truly, "A Constant Reader,"

IRENE LANCASTER.

Moundsville, W. Va., Oct. 17, 1914.

Rev. and Lear Father:

At a time when I must renew my subscription, I feel I would like to write and tell you something of my conversion and what our little paper has been to me.

Not having been brought up in any church, when I became old enough I joined the Baptist church and was a teacher in the Sunday school for a long time. I never knew very much about the Catholic Church, as I had only attended one a few times, and all that I would hear about it would not be to the Church's credit; you can very seldom go into any church at home unless you hear something about the Catholic Church.

I began to think there certainly must be something in that Church different from other churches, and I would go at different times when we wouldn't have any services. There was always a feeling of the nearness of God, a feeling that I would like to pray. I couldn't get away from the feeling of something lacking in my life and in teaching. I would come across some Scripture prayer, whose meaning I could not get at and nobody else was sure of. I attended a series of lectures at a college by several noted professors and I asked Dr. Carver, of Louisville, Ky., to give me an interpretation of Matt. 16:18-19; he did, but it did not suffice.

Finally, I had to give up my class, as I could not teach any longer. I kept on going to church and trying to do what I thought to be right; and still no rest—I was still groping in the dark.

I attended lectures given by the Father during Lenten season, and a series of sermons on the Ten Commandments. I came to the conclusion that I was wanting to walk alone and that I was not willing to be led, and I finally decided I would let God lead me and I studied books on the Church and prayed earnestly that Almighty God would give me light, and at last, although I had much opposition—all my family and all my friends opposed it—I was determined that nothing would stand between me and my God. That passage of Scripture which says that we must be willing to give up everything if we would follow Christ would keep whispering to me all the time from some unknown source and it stayed me up; and by the grace of Jesus, my Lord and my all, I received the light and was made a child of God. And when I hear our Holy Church assailed I always breathe a prayer to God for His grace to me.

I know that your paper is doing a good work in this world, as it has been very helpful to me and I hope that it will increase in number and in helpfulness to people who do not know what our Holy Church teaches, and that she is the One True Church of Jesus Christ.

I always hope to remain your well-wisher,

MISS LENA RAY.

Tampa, Fla., Sept. 26, 1914.

Dear Mr. Hughes:

In the last issue of "Our Sunday Visitor" you say you want to know just what the Church teaches, and you want to be convinced that she gets her teachings from the Bible. There is a little book entitled "What the Church Teaches," written by Father Edwin Drury, S. J. Father Drury spent a great part of his life preaching to Protestants, and his little book is so explicit that any one can understand it. He gives references all the way through to the Bible. This book treats of the Church, beginning with Christ and the Apostles, right on down through the ages until now. Being a convert myself, having been trained by Baptist parents, I feel an interest in your case. I have read several Catholic books, but the one I refer you to is the best I ever read. It is so plain, and so thorough. You can obtain this book from Benzinger Bros., Cincinnati, Ohio. If there is any other way I can help you, just write to me at 2715 N. Morgan St., Tampa, Fla. Remember, in your search for true spiritual light you have my prayers.

Yours in Christ,

RUFFIN F. BRACK.

Readers Speak to Readers

A GOOD OPPORTUNITY FOR YOUNG MEN.

Mission, Okanogan Co., Wash.
October 23, 1914.

Dear Rev. Father Noll:

I recommend our good work to your kindness. We offer a good opportunity to young men, who want to study for the priesthood, for instance. Some of your readers would like to live a pious life, and do some good for many souls of others,—boys, especially, who need to be saved. Our organization of young men as Catechists for this work would perhaps appeal to them. We will give them a good opportunity here to study for the priesthood or to become useful men in the mission field. Thanks to some benefactors, a few young men will be accepted if they pay only $5 per month for their tuition. Write to: Father Superior, above address. Send two recommendations.

A GOOD ARGUMENT.

Alpena, Mich., Oct. 6, 1914.

Rev. John F. Noll:

To your friend, Mr. Humphrey Alonzo Hughes, desiring information in "Our Sunday Visitor" of September 27th, last, I suggest that you read "Catholic Belief," by Rev. Joseph Faa di Bruno, D. D., edited by Benziger Bros; "Short and Familiar Answers to the Most Common Objections Urged Against Religion," by L'Abbe de Segur, edited by P. O'Shea, 45 Warren St., New York; "Plain Facts for Fair Minds," by George M. Searle, which may be obtained from The Catholic Book Exchange, 120 West 60th St., New York; "The Faith of Our Fathers," by James Cardinal Gibbons, edited by John Murphy Co., 70 Fifth Ave., New York, and "The Holy Bible," by Von Richard Challoner, Bishop of Debra, Douay Version, with explanatory notes, published by D. & J. Sadler & Co., 31 Barclay St., New York. At the back of this book you will find a table of controversies with reference to the various chapters and verses of the Bible, sustaining and proving the doctrines taught by the Catholic Church.

I would also suggest that, during your investigation, you give serious thought to the following propositions:

1. The Catholic Church is a society founded and organized by Jesus Christ for the salvation of mankind, having no written constitution.

2. The welfare of this society and the doctrines which were to be taught and promulgated thereby, were intrusted by Him to His Apostles and their successors in office.

3. Christ delivered His teachings to His Apostles orally, by word of mouth, and not by writings, commanding them in turn to do likewise unto others; yea, unto every nation of the earth.

4. The Acts of the Apostles, written by St. Luke the Evangelist, is a brief history of this Holy Society, commencing from the Ascension of our Lord, and ending in the year A. D. 63, a period of about thirty years.

5. Three hundred and ninety-three years after Christ had founded and organized this Holy Society, its Council of Hippo selected, assembled and decreed what writings should constitute the Holy Bible; and again at its Third Council of Carthage, A. D. 397, and at its Sixth Council of Carthage, A. D. 419, re-affirmed its position as to what books constituting the Bible were inspired.

6. If the Catholic Church had not selected and assembled the various parts or books constituting the Bible, and by the decrees of its several Councils preserved its integrity for twelve hundred years, how could the Reformers of the Sixteenth century have adopted any portion of this Holy Book as their rule of faith? And how could you now be teaching "King James' Version" in your Sunday schools?

7. If it were possible to destroy the Catholic Church, what would become of the other denominations who cannot agree on anything and disagree on everything, would they not also perish? Does it not seem strange to you, my dear friend, that Christ, after having sacrificed so much in order to establish a way of salvation for mankind, should have left the foundation of His Church to rest on a mass of contradictions?

Your friend,

CHARLES S. DALE.

Franklin, Pa., Oct. 23, 1914.

Editor "Our Sunday Visitor,"
Huntington, Indiana.

Dear Sir:—"To be practical and do good," your motto.

I am an Italian, and am naturally interested in knowing why the Italians of North America born Catholics and yet are not practical?

In my observation during the thirty-four years of my life in this country I find that they all want to be baptized, want to marry, and want to die in the bosom of the Catholic Church. But outside of that, nothing, not even words of encouragement. Isn't there anything that can be done to bring those souls closer to the Church? I hereby enclose a leaflet which might give some suggestions to you. I would like to see the time when all the Italians will come back to themselves. I remain,

S. PETRINI.

PREACHER WANTS TO INTRODUCE THE CONFESSIONAL.

Battle Creek, Mich., Oct. 12.—On the theory that there are scores of people who have no friend to go to when they want to tell their troubles, Rev. George E. Barnes has set aside one hour, from 1:00 to 2:00 o'clock daily, for counsel for those who wish it, irrespective of race, color or religious belief. He has an office in his church, the First Presbyterian, where he will receive any man who cares to call. Mr. Barnes is an Oxford scholarship man who, prior to coming here, was in charge of a Presbyterian church at Coldwater, Mich.

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